

Race Survival

BY DR. CLARENCE G. CAMPBELL

This is the first half of a two-part article on race integrity and its relation to evolutionary improvement and survival of civilization. It was written 34 years ago—before the "all men are equal" canard was foisted on Americans as a scientific truth.

OF THE POSITIVE sciences, biology is the one true science that is of the most immediate and vital service to humanity, because it is the one science that holds out the possibility of saving civilization from its errors. Biology is the science of life, and the laws which are found to govern the conditions of life in general need to be applied and observed in our social life.

In view of what biology has already contributed to our knowledge of human conditions, it would seem idle to contend that it had nothing of value to contribute to our social philosophy by which we attempt to order our social life. Life, individually and collectively, needs to be lived biologically. And a social philosophy, to be of any ultimate human utility and guidance, needs to rest firmly upon basic biological postulates.

It is not altogether surprising, however, that resistance should have arisen to biological findings applying to conditions of human life, when such findings have gone to alter cherished and long-held preconceptions of human conditions. Some of these preconceptions have been of religious origin, and others, while they have only been the expression of the emotional wish-fulfillment of individuals, have been cherished and defended with no less religious fervor.

Biology Opposes Preconceptions

The science of biology first affronted such preconceptions with the theory of the biological evolution of life, but a theory which every addition to biological knowledge has gone to confirm, and a principle which can be seen to enter into every phase of life. This theory has

served to expand and to clarify our understanding of the phenomenon of life, infinitely beyond that of any other conception of it. The most important things for us to know are contained in the correct understanding of human evolution.

But beyond this initial affront, the objective findings of biology have gone against most of the social principles and aspirations that are cherished by what we are pleased to call civilized humanity.

The biologist apprehends the life phenomenon, and every event of life, as the reaction of a living organism to its environment. Indeed, this is the simplest and most obvious definition of life and of all of its events. The biologist does not find that the gorilla, or any other species, reacts to an environment in manner as a man, nor does he ever find just the same reaction in a native Australian and a European, nor even in any two individuals of the same race. This difference in reaction marks the essential difference in individuals. The biologist gives full weight to the nature of the environment as a constituent factor in every event of life. He also recognizes that environmental influences may differ widely, and indeed in all of his investigations he takes the most careful account of such differences. But he further recognizes that the *prime* determinant in these events lies in the inborn and inherent qualities of the living organism. Those who are unable to grasp the full significance of this biological fact are only to be regarded as having a form of mental aphasia. And the idle pratings by environmentalists about the sufficiency of environmental influences to determine and to rectify human conditions, irrespective of the variations in individuals, only serves to reduce the biologist to a state of compassionate boredom.

No Equality of Individuals

Biology discovers that there is no such thing in life, nor ever promises to

be, as the equality of individuals, and that such inequalities in individuals as may be seen to exist, instead of being negligible, are in all instances of significance. Indeed biology discovers that the inevitable process of biological evolution, which will determine the future of a species, *occurs through such variations in individuals*. Human evolution results from the variation in the survival values of individuals and of human groups, in other words from the variation in the physical and mental qualities which will go to promote the survival of such groups. Those groups that possess such qualities of survival value in the greater degree will survive, and those that only possess them in a lesser degree will become extinct and disappear as factors in the evolution of racial life.

Again biological nature offers no confirmation of the social doctrine of individualism. Nature herself can only be seen to furnish individuals with the opportunity to serve the interest of their race. And she has more than one subtle and impersonal way of sacrificing individuals in the interest of improvement in racial quality. No more does biological nature confirm the social doctrine of individual rights. She does not provide nor reserve for individuals a place in the sun. They need to gain it for themselves through their own inherent qualities.

Survival Values

Thus we may see that biological nature offers no confirmation of the social doctrines of egalitarianism, environmentalism, and individualism, upon which the prevailing social philosophy is founded. And we may further see that not only the fundamental processes, but the nature of all of the events of life, are determined in the first instance by the variations in individual qualities. And that portion of humanity which shall survive is determined by the variations in survival values.

The factors in human survival value

are physical and psychological. The prime physical factor, and the *sine qua non* in human survival, is the ability in the women of a racial group to bear and to rear sufficient offspring to maintain the numbers of such a group supplying, or more than supplying, all possible losses by death. If the women of a group may be seen to possess this physical ability, but the number of offspring prove to be inadequate, it will be found that this deficiency is due, primarily or secondarily, to psychological causes. These are the basic conditions under which population groups, or racial strains within population groups, survive or become extinct.

Four Psychological Factors

Passing over the other physical factors or survival value to the psychological factors, these psychological factors may be placed in four categories, namely, the moral, the religious, the temperamental and the intelligence factors.

Our present civilization, in its high evaluation of a degree of superior intelligence which only a minority know and possess, would no doubt be inclined to regard intelligence as the psychological factor of highest survival value. The moral factor, however, may be seen to be the prime psychological factor in the survival of racial groups. From the moral factor arises the sense of obligation and duty, and the observance by individuals of the different moral obligations which they may be considered to be under to the racial group to which they belong, is the prime psychological factor in the survival of such groups.

Close upon the moral factor follows the religious factor. Any careful examination of racial history will go to show that it is by a religious faith in the spiritual and mystical nature and purpose of existence that human groups most tend to derive the courage to strive successfully, the desire for racial achievement, the confidence in racial destiny, and the incentive to perpetuate the racial stock. This is biological as

well as biblical. The moral and religious factors go to support and to strengthen the temperamental qualities in individuals that conduce to the survival of their racial groups. But in the deficiency of these two prior factors, those temperamental qualities that militate against survival will be unimpeded. Last of all, intelligence goes to secure and to augment the best results of survival value when these other factors are measurably adequate. But if these other psychological factors are inadequate, intelligence will then prove to be a factor of a small survival value.

Leadership is Inevitable

We may touch upon one implication of the intelligence factor, namely, that pertaining to human leadership. Even in the primitive social economy of savage life group leadership is inevitable. Physical prowess, however, proves to be an insufficient equipment for such leadership. To it must be added a superior psychological ability to meet and to deal with impending contingencies. Thus racial groups inevitably tend to come under a leadership to which will be attributed a superior mental ability and foresight.

We can find numerous instances of where such leadership and such foresight have been poor and inefficient, of where such leadership has been self-seeking, of where it has led to disaster, and of where it has been discredited and repudiated. But this never results in the general or permanent abolition of group leadership, but only in its transfer to others to whom will often be attributed still greater abilities of foresight and guidance. Even when every attempt is made to lodge this leadership and guidance in the mass as a whole, rather than in individuals or in a leadership minority, it inevitably ensues that the mass is still seen to be deriving its guidance from, and obviously following and executing the designs of such a leadership minority.

Quality of Leadership

Thus one of the basic facts to be recognized in a social philosophy is that the history, the welfare, and the survival of human groups is, in a major degree, dependent upon the nature and quality of their moral, their religious, their intellectual, their political, their social, and their economic leadership. This inevitable condition in the social structure should serve to teach us that the crucial decision in any human group is in the choice of its leadership and in the quality of its service.

This choice might seem an easy one if the mass as a whole were judicially minded, and if it were competent to discriminate between the true and the false in leadership quality. But strangely enough this seems to be almost less true in advanced than in primitive societies, and this important human decision, upon which the survival of a racial group so largely depends, is today more than ever before decided in what one United States Justice called the "Supreme Court of Ignorance."

Perhaps we are now able to see that in any social philosophy the criterion of survival value needs to be applied to all human proposals, all human action, and all human conditions, namely, as to whether they go to enhance or to detract from the survival value of a human group. But no doubt the validity of this criterion would be strongly attacked because it would not always coincide with the precious aspirations entertained in our civilization. For example, in the assertion by those who assume the role of guiding our social destinies that the attainment of higher and higher, or more and more luxurious and wasteful national standard of living is a supreme human objective, there will be small disposition to conform to this criterion. But it may be seen that the material standard of living of *highest survival value* is that which is most favorable to reproduction, and best equips the individuals of a racial group to compete

with those of other groups for survival. Beyond this discrete racial function, the higher the standard of living attained, the lower its survival value promises to be.

For example, it is an undeniable, if unwelcome, fact that the Chinese, with one of the lowest standards of living, may be seen to derive from this condition a higher survival value than that of most every other race. In other words, the Chinese will be able to survive and increase under less favorable living conditions where other races who are the more successful in attaining a higher and higher and more luxurious standard of living will on this account the more tend to having insufficient offspring and eventually to become extinct. Indeed we may see the same general biological rule applying to the various economic levels in a population group. Our own civilization may not wish to abandon its unbiological aspirations, but this will not suffice to prevent survival values from registering their results in the racial future.

In any human group that wishes to be guided by a social philosophy that is not wholly inept and misleading, the prime and ever-present problem must be the survival of that group through its adequate reproduction, through improvement in the inborn human qualities which go to enhance its survival value, and through the attainment of social and economic conditions that conduce to these ends.

It is an inept social philosophy, and a frankly suicidal social policy that chooses to ignore these irrefragable principles which rest upon the basic biological facts of life. Let not the egalitarians, the environmentalists, the individualists, the sociologists, nor the sentimentalists delude themselves into thinking that they can transcend the biological laws that govern the survival of all species. Men cannot make the laws that govern life; they can only discover them. (To be Continued)

Race Survival

BY DR. CLARENCE G. CAMPBELL

This is the conclusion of a two-part article on race integrity and its relation to the survival of civilization. It supports the thesis, first advanced by deGobineau more than 110 years ago, that race mixture leads to racial degeneration and to the retrogression of civilizations.

THE BIOLOGICAL APPROACH to social philosophy discovers that biological nature sets up an inflexible code of survival values which apply to every human action and ambition. Those racial groups which possess the inborn physical and mental qualities, and the leadership, which best equip them to comply with this code, to create the political, the social and the economic conditions which best go to fulfill it, will survive over other groups which are less competent and less inclined to do so.

Hence it is obvious that there is a vital distinction and a vital inequality between racial groups, which in the end will result in the survival of some and in the extinction of others.

Mongrelization is Detrimental

The egalitarian might interpose here to say that racial distinctions might be eradicated for all practical purposes by a general mongrelization of races. We

could not reasonably expect him to have enough knowledge to know that *mongrelization tends to produce diverse types and not a uniform type*, nor that miscegenation results in the attenuation and loss of valuable homozygous survival traits, and that *chance combinations of genes are far more likely to be of low than of high survival value*. These biological facts are amply confirmed by the science of genetics. Hence in mongrelization the loss of valuable survival traits promises to be far greater than any possible gain. But *the egalitarian is always content if he can only level downward*. Nor could he be expected to know that it is possible for there to be a symbiosis, or biological partnership, between races, as well as between species, by which segregated races can supplement one another's survival values, and better thrive and survive in contiguity than in the absence of one another. Indeed the whole great

biological life of fauna and flora is to be regarded as one integrate symbiotic phenomenon.

Thus it might appear that the first necessity in all social theory is to take account of inherent racial variations and distinctions rather than to assume that these distinctions will be nugatory if only they are ignored.

Biological Objectivity

The scientific approach to any general subject is first to resolve it into its major elements, to make the proper distinctions between these elements, and to discover their significance. But at any such attempts in regard to the human species, the egalitarians at once begin to cry "race prejudice." Their own disabilities prevent them from comprehending that such a subject can be examined with biological objectivity and without prejudice. Thus any true theory of humanity, or any social philosophy, needs first of all to take account of the great racial divisions of humanity, and the further racial subdivisions that go to make up the human world.

There are further distinctions to be made between the different racial elements that go to make up geographical groups. But, in the present case, our survey can be only fragmentary, and we shall only be able to touch upon a few salient points.

Let us for a moment try to see how *racial distinctions* have arisen in the first instance. It is generally accepted among anthropologists that these distinctions *have arisen in all instances through the separation and isolation of different racial groups from an antecedent parental stem*. In the immeasurably long history of the human race this process has occurred over and over again. In each case it has resulted in a certain inbreeding in a racial group, and thus in the accentuation in the group of the distinctive traits of the founders of the group. And with the innumerable repe-

titions of this process, these distinctions would eventually become wide. If we assume that the cradle of the human race, along with that of the anthropoids, was somewhere in the tropics of the Eastern Hemisphere, we see that this process has resulted in a world-wide dispersion, and in such wide distinctions as those between the deeply pigmented Negro, who evolved and survived under long continued tropical conditions in Africa, and the unpigmented proto-Nordic who evolved under sub-arctic conditions through at least one, and probably more, glacial periods.

Survival Values Enhanced

We should also note that these separate racial groups would develop their own *particular* mutations of survival value, which in time would become generally distributed and homozygous in the group through endogamous mating, in other words through mating within the group, and thus constantly go to enhance the particular survival values of such groups. And a still further fact to remember is that the ancestral founders of such racial groups needed to possess traits, not only of high survival value but with no lethal tendencies, in order for such groups to survive.

And unquestionably there have been many of such racial groups which failed in this respect, became extinct, and passed into oblivion. But despite that, the traits of the founders of such endogamous racial groups needed to be of high survival value, and above all to be free of lethal tendencies we find in mixed races made up of such endogamous races an abundance of traits that show a lethal tendency. We may well enquire how these lethal tendencies arose. It would be foolish to maintain that such biological considerations did not still apply to the survival of racial groups.

We can discover numerous examples in racial history of where racial groups have emerged that had evolved and de-

veloped under endogamous mating, that is, mating within their own racial group, and which displayed distinctive traits of surpassing survival value. Let us think, for example, of the Achaeans who came down into Greece and the Latin and Oscan tribes which came down into Italy, in the dawn of European history. These two endogamous stocks developed the most surpassing racial qualities that the human world has ever seen. But after a remarkable efflorescence of these racial qualities which furnished all of the foundations for modern thought, modern culture, and modern civilization, these surpassing racial qualities were wholly dissipated by the mixture of these stocks with other racial stocks, and by the total disappearance of the original pure stocks.

We could scarcely help but feel that men, in their ignorance and in their perversity, had thus thwarted and defeated one of the greatest steps that biological nature had ever taken for the evolutionary improvement of the human race.

But of the numerous instances of the general mixture of two or more endogamous racial stocks, not one can be found in which a mixed race has resulted which surpassed, or even equalled, those which entered into it. Indeed the evidence in all such instances points inevitably to the conclusion that the particular survival values of the original endogamous stocks were attenuated to the point of disappearance, and their racial homogeneity lost by such race mixtures.

Distinctive Racial Traits

Let us observe just one example of a racial group in which such mixture occurred. Sicily at its early historical period was inhabited by an aboriginal Mediterranean population. It was invaded and conquered in turn by Phoenician, Greek, Carthaginian, Roman, Saracen, and Gothic racial stocks. We can recognize that all of these conquering

racess possessed distinctive racial traits of high quality. It would almost appear that Sicilians ought to possess the combined virile racial qualities of all of these constituent races. And it might seem to be up to the miscegenationists to explain what has become of all of these remarkable racial qualities.

There have been innumerable individual instances of the mixture of one endogamous racial stock with another, and equal numbers of crosses between mixed stocks. If mongrelization possessed the virtues that miscegenationists wish to claim for it, we would be warranted in expecting *that many breeding strains* developing distinctive and superior survival values, would have arisen here and there from such mixture. Or at least we might expect to find a few. But not one example of a superior racial strain arising from such mixtures is to be discovered. The unstable racial value of half-breeds is not only a matter of common observation, but proverbial. And out of countless thousands of such crosses, a very few indifferent individual cases can be summoned in support of them. Perhaps the most notable example quoted is that of Alexandre Dumas, a quadroon who wrote a great quantity of fiction that was popular in its day, but in whom high survival values were not otherwise manifest. Superior abilities and stable survival values, however, may be seen to be far more common in pure-bred Negroes than they are in mulattoes, quadroons, or other cross-breeds.

Look wherever we may, we can discover no evidence of race improvement from the mongrelization of races. But we can find abundant sequelae of racial deterioration and racial degeneration. The race anthropologist finds many physical disharmonies due to the mixture of different skeletal and morphological racial patterns, and greater susceptibility and lowered resistance to disease in such mixture.

Opposition to Eugenics

These are abundantly verifiable physical facts, and are not open to question. Such citations, however, are often characterized as the propaganda of emotional eugenicists, whose concern for the future of the human race is so loudly deprecated. But it is the only answer that such opponents are able to make to such patent biological facts, and it only betrays the nature of this opposition itself.

Indeed morphological and somatic disharmonies offer the most likely explanation for the occurrence of such lethal stigmata as *insanity*, feeble-mindedness, and cancer, in *mixture* of endogamous racial stocks that would themselves originally need to be all but free from such stigmata.

Thus we find that all of the objective evidence points to the fact that the evolutionary improvement of racial groups occurs only through endogamous mating, in other words, *through the maintenance of racial purity and racial integrity*, and that miscegenation can only be seen to lead to retrograde racial results. Race anthropology has steadily gone to support and to strengthen, and in no manner to weaken, the thesis first advanced by deGobineau 80 years ago that race mixture leads to racial degeneration, and to the retrogression of civilizations. The historical evidence of this fact is protean. Indeed until the miscegenationists can produce some positive evidence of race improvement through mongrelization, their contentions can lay no claim to being of factual value.

Inasmuch as we can only reach the conclusion that endogamous mating, or the maintenance of racial integrity, is the essential means by which racial survival values are preserved and augmented, we can only regard race consciousness and the sense of racial loyalty in individuals as psychological traits of high survival value.

Preserving Racial Qualities

Indeed it is from such race consciousness that the moral sense of racial obligations arises, which, as we have seen, is the prime psychological factor in survival value. What we are warranted in regarding as a normal individual, reveres his parents, his grandparents, his ancestors, and the race from which he sprang. He consciously or unconsciously recognizes that *it is through the traits they possessed that he survives*.

It is only to be regarded as unnatural in an individual if he places no value upon, and has no inclination to preserve, the racial qualities, and traditions which he inherits, and if he feels no sense of loyalty and allegiance to his own racial origins is one of the principal means by which he is able to identify and to understand himself. Unless he regards himself as a hopeless mongrel, he can find his own best development in knowing and recognizing the racial traits which are inborn and inherent in him. And his racial consciousness and his racial affiliations offer him the best anchorage for the successful development of his own inherent nature and personality. Even the United States Government, after a hundred and fifty years, is beginning to recognize this biological fact in connection with the American Indian.

Racial Loyalty is Normal

Racial feeling and racial loyalty are normal, biological, survival traits. It is a fond and foolish delusion on the part of miscegenationists and egalitarians, or those who have other ends to promote, to expect that racial instincts, race consciousness, and racial allegiance can be wholly suppressed and eradicated by their controversial polemic or their propaganda.

Throughout human history race consciousness has always been the most potent agency both in unifying human groups in their aspirations and in their

concerted action, and in promoting their survival. It may be seen that it has always gone to determine the great outstanding events in human history and the conditions under which races shall exist together.

Thus any sound social philosophy, to be of adequate guidance in human development, needs first of all to recognize the variations and distinctions in racial qualities which have always been, and always will be, the fundamental determinants in the evolution of the human race. Sir Arthur Keith has remarked that Nature is not trying to make money, but to make a better race. Scientists as a rule are able to see the desirability of following Nature's lead.

No Gold from Dross

But we have to recognize that the "melting-pot" theory has long been dear to the popular American heart, and many still entertain a fond belief in its magical powers of transmuting dross into precious metal, and that it has only to be reiterated often enough to become biologically true.

Its most ardent advocates are those who, like the mule, have no pride in ancestry nor hope in progeny, and who are anxious to persuade others to share their own unhopeful outlook. Such individuals seek to convince us that mongrelization has gone so far that it is irretrievable, and hence that the only course open is to make it complete, so that eventually this whole nation will become a heterogeneous and nondescript melange of Nordic, Alpine, Mediterranean, Negro, Amerind, and Semitic racial qualities. Thus we could look forward to becoming a race, comparable to the Sicilians, possibly.

An intelligent farmer, however, when he has a mixed herd of cattle, unlike the miscegenationist, does not consider complete mongrelization as the only, or the best, solution of his problem. He

improves his herd by constantly breeding to the best and purest strain, and he not only steadily improves the quality of his herd, but ultimately it becomes approximately pure-bred. It is well for us to remember that the same course is equally open to those individuals and those racial stocks within national groups that possess particular racial qualities and survival values that they consider worthy of perpetuation. And unless biological laws fail, the desire to keep such stock pure should not only go to preserve its survival values, but to assure the survival of such stock.

Major Burnham, the great South African scout, relates that he once asked an old Boer on the Veldt how the Boers expected to survive in competition with so many natives. The old Boer replied: "Well, lions have one whelp, and jackals have six; but the lions will survive as long as they remain lions."

Rainbow Over Czechoslovakia

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the past years, has not been carried out in all its political and civil consequences. The Party is aware that no one can restore to those innocently condemned and to the persecuted, their lost years of life. It will however take care that any shade of distrust and humiliation and all other consequences under which the persons concerned were frequently made to suffer, will be removed."

Whether this seeming mitigation of Stalinist barbarism may be credited to the new Slovak leader in Prague, is a question. In an effort to be optimistic, let us hope this is the case and that ultimately—and not too far in the future—they may throw off more of the Soviet-communist control which was imposed on them by the Roosevelt-Truman administrations. That record cannot be expunged.